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N.C.

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APPEARANCE

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March 10.

COLOR,
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May 29.



THE LIBERATOR.

VOL. II.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 98.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, JULY 14, 1832.

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THE LIBERATOR.

—The sin of slavery must be forsaken!—The signs of the times are awfully portentous! From the monarch, fearing treason, on the throne, to the pauper, shrinking from dissection, in the workhouse; a conviction that some impending danger threatens to shake, if not to loosen the bonds of society, seems universal. Hence it is that forms of prayer and fast days are ordered, and talked of even by men, and in places where and by whom, they would, till now, have been scorned or ridiculed. This may, by some, be deemed trifling, but it is such trifling as bespeaks alarm. Nay, it speaks more—it speaks a fear of God where either no such fear was, or where none was apparent. It speaks peace and confidence to the truly religious, but terror to the wicked.—ROBERTS.

AMERICAN COLONIZATION SOCIETY.

To the Editor of the Liberator.
SIR.—You were pleased to pay my last a passing notice, by saying that the arithmetical details it contained were irrelevant to the subject, or did not approach the point of controversy.

In commencing my essays on African colonization, it was with the design of discussing the propositions of your correspondent, 'Philo-Africanus,' one of which was the practicability of the object of the American Colonization Society. This object I defined in my last, to be the 'removal (with their own consent) of the free colored people in the United States, to Africa, or any such place as Congress shall deem most expedient,' and showed that the Society designed to effect this object in co-operation with the federal government.

The subject of the practicability of this object resolves itself into two questions, viz. Can the general government afford the requisite means of effecting this design? And if it can, is it probable that it ever will appropriate them to the object?

The first of these questions I examined in my last communication, in which I showed the resources of the government to be amply sufficient to meet all its own expenses, and effectually accomplish this object beside. The numerical calculations by which I illustrated this part of my subject, elicited your strictures. But conceiving these calculations to be called for by the communication of 'Philo-Africanus,' and being aware that it is a question among some of the foes of colonization, whether the American Colonization Society can ever effect its design even with the concurrence and co-operation of the national government, I did and still do presume that they were appropriately introduced.

But leaving this point to the judgment of others, I will now submit some brief remarks on the second part of the subject, viz. Is it probable that the general government will ever import to the Colonization Society the means necessary in order to the accomplishment of its grand object?

The legislature of our nation has never given any direct pledge of future assistance to the cause of African colonization; but, nevertheless, that it will afford the necessary aid, is a prediction founded upon the most rational evidence that can sustain a probability. The removal of our colored population is a measure which involves important national interests. The existence of this anomalous population among us threatens the future prosperity and repose, if not the future existence of our nation. The fulfilment of these forebodings may be hid as yet among the unknown realities of remote futurity; but it is no false policy to calculate, with careful forethought, the future results of a present evil. Some may treat such expressions of alarm as mere reveries; but a reference to facts will show that they are Carolina and Louisiana for instance) in which the slave population actually exceeds that of the whites, and the increase of the former is in a considerably greater ratio than the latter. Within the last 40 years the slaves have nearly trebled their numbers in these states; while in the same time, the whites were only doubled. A memorial lately addressed to the legislature of Virginia states that the blacks have in the last 40 years gained on the whites, east of the Blue Ridge, not less than 106,176, being more than a fourth of the whole number of whites in that part of the state. According to the census of 1790, there was in this part of Virginia a majority of whites over the blacks of 25,098, but in 1800 there was a majority of blacks over whites of 3,104; in 1810, there was a majority of blacks of 48,398; in 1820, of 65,055; in 1830, of 81,078. In 1790, there were in the United States 697,697 slaves, and in 1830 they amounted to 2,010,527; making in 40 years a multiplication of almost three-fold. In 1890, they will amount to more than 16,054,000—

nation of slaves! exceeding our whole present white population; and thus doubling their numbers about once in every 20 years, they will soon become a majority of the population of the United States, and the Republic of America will become a negro empire. Recollect, also, that these calculations are made in reference to the slaves exclusively; add to these the number of free blacks, and calculate to the same period, according to their ratio of increase, and the result is truly appalling.

From the above view of the progressive increase of the slaves, it is evident that they will soon become more numerous than our white population. If we retain them in slavery until that period, it is to be feared that there will be a general and a fatal insurrection. For being conscious of superior numbers, and being impelled on by a sense of their wrongs, we cannot presume that they will submit to the galling chains and servile drudgery imposed upon them. And this remark is confirmed by the fact, that in their present comparatively weak state, they have made frequent and desperate attempts at insurrection. If there should be a war, it would be one of extermination. Either the whites or blacks will become extinct in our country. Emancipation furnishes no adequate remedy for the evil; for doubtless it will not diminish the ratio of their increase, and if they continue to increase at the present rate, in the course of time, their numbers will equal the white population; and at a more remote period they will be double the whites, and at a still further point of time they will be treble the whites. At this time, they of course will be predominant, and the offices of government will be filled by negroes. Our country will become a colored republic, and the whites will sustain the same relation to the blacks that the blacks now do to the whites.

The republican principles of our government would facilitate very much a revolution in this respect. For if the slaves, at the time we now have in view, are constituted a majority of our population, and, being all liberated, are invested with the elective franchise, they certainly can, according to republican policy which says that the majority shall rule, appoint men of their own color to the offices of state. And if

they can do it, and are not singularly different from all other men under the sun, they certainly will do it.

Thus it appears that whether we emancipate them or retain them in slavery, the evils we anticipate will not be obviated; if we retain them in slavery, the time will come when insurrection will liberate them and ruin us; if we emancipate them, the time must come when superior numbers will give them predominance, and reduce us to inferiority. We must have recourse, therefore, to some other remedy. This remedy presents itself in colonization, and in colonization only. Thus it appears that with the success of this enterprise are identified the most momentous national interests. Can we, then, presume that the general government will look with indifference upon its claims? Slavery has already in measure paralyzed the energies of the south. The ominous cloud which hangs over our southern states, casts a dark shade upon the prospect of the future. It daily becomes more capacious in its bulk, and it is pregnant with the fate of our country. Occasional gleams shoot athwart the dense gloom, and soon, unless speedily dissolved, it will burst in disastrous concussions upon us. Public attention may not as yet be entirely alarmed from its slumbers to the importance of this subject; but as the evil augments, its aspect will become more sombre and threatening, until finally the nation will be aroused to fear and to action, and it will become a subject of legislative attention.

If the evils, which we have calculated upon, are

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ca. See her desolate, and overspread with ruin. See her villages depopulated, her lands ravaged, her dwellings wrapt in flames. See the fiend in human shape, pursuing the wretched victims, and carrying them from the lands of their ancestors, and the graves of their fathers, and with chains and insults dragging them into captivity, in far, far distant lands. Whose heart does not bleed at the savage barbarity, the unrelenting and unmerciful treatment of a christianized and civilized people towards the 'sable sons of Africa?' And as when a dreadful whirlwind sweeps over the land, consigning its entire population to the shades of death, and scattering every dwelling to the four winds of Heaven, and uprooting the ancient oak, whose sturdy trunk has for ages defied the northern and the eastern tempests, and lays it prostrate upon the mountain's side; so the African, unable longer to withstand the arms of his savage conquerors, has been pursued from settlement to settlement, 'from river to river,' from the plains to the mountains, until worn down by fatigue, he gazes for the last time upon his habitation, now laid in ruins, and with inexpressible anguish bids a final adieu to a land endeared to him by a thousand delightful associations. The waves of the Atlantic will still beat upon the coast of Africa, the sun will continue to quicken and fertilise her soil, and the moon shed forth her full beams to cheer the darkness of the night; while he must pine, and groan, and sigh unpitied in the land of strangers. Unless hostilities against this unfortunate race shall cease, and this foul traffic in human flesh shall be driven from our borders, and our land be purified from its abominations; 'the vengeance of Heaven will not linger, and our damnation will not slumber. The voice of praise and thanksgiving, of gaiety and mirth, will soon cease to be heard in these Atlantic States. The shores of New-England will soon cease to re-echo with the roaring of the canon and the ringing of the bells on the birth days of our country's independence, but liberty will take her flight to some desolate island. This will be a 'dark corner of the earth and a habitation of cruelty.' O, my country! 'Awake, arise, or be forever fallen.'

all exported from capes Mount and Monterado. In 1824, the African Institution reports 120,000, as the number exported from the coast, and presents a detailed list of the names of two hundred and eighteen vessels, believed to be engaged in the trade during that year. In 1827, one hundred and twenty-five vessels sailed from Cuba to Africa, for slaves. Within the last eleven years, 322,526 slaves have been imported into the single port of Rio Janeiro; that is, an average of 29,320 annually.'

So you perceive that although much has been said and written about the slave trade, nothing having the least tendency to diminish the atrocious traffic has up to this moment been done, and you may rest assured that all the acts of Parliament, the acts of Congress, and the Colony of Liberia, with twenty more such colonies, will have no efficacy in stopping the slave trade.

C. But has not the Colony at Liberia been instrumental in stopping the slave trade?

A. Yes, 'in that quarter.' But the true question is, has there been one slave the less carried from Africa in consequence of that Colony? I say there has not, and for proof refer you to the preceding extract.

C. I always thought that one great object, which the American Colonization Society has in view, is the entire suppression of the slave trade from the coast of Africa.

A. And how do they expect to accomplish this noble and important object?

C. By planting colonies along the coast, and thus making it impossible for slave traders to penetrate into the country, and carry on their accursed traffic.

A. And do you really suppose that this is their real and not their ostensible object? Do you suppose that any person, acquainted with the geography of Africa, imagines that the measures the Colonization Society are pursuing will ever stop the slave trade on the coast of Africa? If you do, I wish you would examine the map of Africa, make a calculation, and tell me how many men and how much money will be necessary to prevent any vessel from carrying off a cargo of kidnapped Africans? Whilst there is a demand for any article, there will be a supply; and nothing short of breaking up the market for human beings will ever stop the trade. The combined navies of France and England cannot prevent smuggling, so long as goods are cheap at Calais and dear at Dover, but at an expense which no government could long sustain. Human ingenuity, prompted by avarice, is endless in its devices, and proves the truth of the assertion, 'that the children of this world are wiser in their generation than the children of light.'

C. But what remedy do you propose to adopt for abolishing slavery?

A. I will tell you when you answer my question: are southern slaveholders guilty?

C. I see you wish to entrap me; but, as I am not much acquainted with the subject, I will talk with the Rev. Mr. Danforth, and let you know when I see you again.

For the Liberator.

A DIALOGUE ON SLAVERY.

Continued from No. 25.

A. Well, friend C. I hope, by this time, you are both able and willing to answer at least one of the questions put to you at our last interview. The subject is one of vast importance, and involves the temporal welfare and future condition of millions of our fellow creatures, and is as withering in its influence, and as disastrous in its consequences, on the oppressor as on the oppressed, on the proud and haughty planter as on his abject slave. Our heavenly Parents have so wisely constituted us that it is as much our *interest*, as it is our *duty*, to do justice; and no person can injure his neighbor without injuring himself. What—

The quality of mercy is not strained;

This doctrine accords with scripture, reason, and all experience. Do you believe it?

C. Certainly I do. But what has this to do with slavery?

A. I will tell you. Do slaveholders act in accordance with the immutable principles of justice in selling, buying, scourging, in holding in ignominious bondage, and subjecting to the most brutal ignominy, their fellow heirs of immortality?

C. Slavery, I acknowledge, is a great evil; but, I believe that the situation of the slaves at the south is very much exaggerated.

A. Will you have the goodness to give me a direct answer to this question? Are all slaveholders guilty of one of the greatest crimes that ever taxed and tormented and cursed the world? Has any man a *right* to *buy*, or *sell*, or hold in bondage any human being? (no matter by what means he came into his possession.)

C. Why, as to the natural *right*, I agree with you. No man is more opposed to slavery than I am. My heart bleeds for poor benighted Africa, especially when I think of the millions of human beings who have been kidnapped and torn from her peaceful shores to glut the brutal avarice of the worse than savage slave dealer. All nations of the earth ought to unite and put down the accursed traffic, which is a disgrace to the civilized world, and, until it was declared piracy by the American Congress, a disgrace to the American name. But we have reason to be thankful that so much has been done to stop the horrors of the foreign slave trade.

A. Has any thing been done to stop the foreign slave trade? If there has, it would be gratifying news to me indeed.

C. Do you not know that Congress has declared the slave trade to be *piracy*? that England abolished the slave trade by an act of Parliament in 1808? and that the Colony in Liberia, 'has tended to suppress the slave trade in that quarter.'

A. And do you really believe that the act of Parliament, and the act of Congress, and the Colony of Liberia, have in the least diminished the horrors of the foreign slave trade? Lay not this flatteringunction to your soul. So far is this from being true, that the slave trade has actually increased not only in the number of its victims, but in the cruelties practised upon them. Please to read the following from the very last address of the Managers of the American Colonization Society.

— The cruelties attending this trade, are probably greater now than at any former period. The slave ships are now crowded to excess, and the mortality is dreadful. In 1816, the African Institution ascertained, that one vessel, of 180 tons, took 530 slaves; of which, 120 died on the passage to Tortuga. Another, of 272 tons, received 642 slaves, and lost 140. Another 96, out of 500. Another, of 120 tons, took on board 600 slaves; and though when captured, she had sailed but 80 leagues, she had lost 30, and many others were in a dying state.

Dr. Philip a distinguished missionary at the Cape of Good Hope, estimates the number annually exported, at 100,000. In 1823, Mr. Ashmun wrote from the Colony, that at least 2000 slaves were annually

For the Liberator.

— A MOST SHAMEFUL LIBEL!!!

I would respectfully beg leave to call the attention of the readers of the Liberator to a charge brought against me, by a writer in 'Emancipator' of Mr. Maxwell, of Norfolk, Va. [vide Liberator of May 5th, 3d letter to Rev. Isaac Orr.]

It is true that I have charged Mr. Maxwell with being accessory to the adoption of coercive measures for the purpose of transporting the colored population of Norfolk and its vicinity, to Liberia. I now repeat this charge, and can bring proof for my assertions, should proof be necessary. My informant told me that he could furnish the names of those who were coerced to Liberia, and that he could prove incontestably the truth of what he stated to me. I shall not, merely at the instance of the writer, (who may possibly doubt the rotundity of the earth,) give the name of him from whom my information on this subject was derived, to the public; because there can be no necessity for exposing the name of any individual, for the purpose of gratifying the idle curiosity of those who find it much easier to make exceptions to well contested facts, than to prove their invalidity. The writer sneers at the idea of there being confidence placed upon the testimony of a 'respectable colored clergyman.' Very natural in a colonizationist! And yet, forsooth, they are the friends of the colored people, and are never their disengagers. Oh no, not they! All I have done; and will conclude by saying that if Mr. Maxwell is not afraid to make his appearance before a 'New-England Jury,' I am not, and ought not to be; and I am ready to produce my proofs of the truth of my charge on Mr. Maxwell before any other but a *Georgia* Jury.

GARDNER JONES.

New-York, June 26th, 1832.

SLAVERY RECORD.



SONNET.

Oh, he is worn with toil! the big drops run
Down his dark cheek! hold—hold—hold thy merciless hand,
Pale tyrant! for beneath thy hard command,
O'er weared nature sinks. The scorching sun,
As pitiless as proud Prosperity,
Darts on him his full beams: gasping he lies,
Arraigning with his looks the patient skies,
While that inhuman trader lifts on high
The mangling scourge! O! ye who at your ease
Sip the blood-sweetened'debeverage! thoughts like these
Haply ye scorn. I thank thee, gracious God!
That I do feel upon my cheek the glow
Of indignation, when beneath the rod
A sable brother writhes in silent wo.

ROBERT SOUTHRY.

The young Napoleon, Duke of Reichstadt, has recovered, and is said to have been appointed second colonel of a regiment of infantry.

Sir Walter Scott left Rome for Florence, on his way to England, on Friday, 11th May.

Faithful Ministers.

Two or three days ago, while looking over our exchanges, an article headed 'Faithful Ministers wanted,' arrested our attention. We doubt not the call was sincerely made—and that the pious editor felt the great lack of faithful laborers in the cause of righteousness. But we could not help indulging some little misgivings on the subject—when we considered the difficulties a 'faithful minister' might have to encounter while laboring in that field. It was in the land of slavery—where human flesh and blood are trafficked in, with as little remorse, as a yankee pedler would feel in disposing of his 'nations.'

We had scarcely laid down the paper alluded to—when another from the same state was taken in hand, from which we select parts of several advertisements, viz:—

1. Will be sold at my Office on Saturday next, the 23d inst. at 11 o'clock, 5 valuable Slaves, viz:

1 Woman about 33 years old, who is a good House Servant, Washer, and tolerable seamstress

1 likely Boy of 12 years

I do. 10 do

I do. 3 do

1 Old Woman.

I have also, for sale or exchange, a Negro woman, about 40 years old, who is a pretty good Cook, Washer and Ironer, for a Girl accustomed to children.

2. '\$20 Reward.—Runaway from the subscriber on Sunday night, the 17th inst. a bright mulatto, named MALACI, about 15 or 16 years of age. He has one of his feet considerably swollen, just above his toes, (I think the right foot.) He is a shrewd fellow, and will perhaps alter his name, and attempt to pass as a free man. The above reward will be given for Malaci's apprehension, if delivered to me in — or secured in any jail so that I get him again.'

3. 'A Valuable Blacksmith at Auction.—On Friday next the 22d inst. at 10 o'clock, in front of my Office, I shall sell to the highest bidder, for cash, a valuable Blacksmith, named LINDSAY, in obedience to a decree pronounced by the Honorable, &c.'

4. '\$20 Reward.—Will be given for the apprehension of, and securing in any jail, so that I get him again, my negro man JOHN, who ran away from my plantation on the 23d May last. He is about 24 years old, &c. He has a scar, occasioned by a burn, on one of his cheeks. I purchased John of Col. T. C. of H. county, where he has relations, and also a mother at Mr. W. N. L. in W. county.'

Reader, do you not think they are in need of 'faithful ministers'?

5. 'Notice.—The subscriber has lost her Free Papers, between this town and —. If any body has found them, they will please return them—They had but little time to run, before they had to be renewed. JUDITH BAILY.'

Here is a woman capable of inditing an advertisement giving notice of the loss of 'her free papers,' in this 'land of liberty!' What can it mean? Besides, they had but little time to run before they must be renewed. Ay, and for this very reason: She might be kidnapped—or arrested on suspicion of being a slave, imprisoned, and if not claimed as the *property* of any one, sold to pay the jail fees!

The editor was right in saying 'FAITHFUL ministers are wanted.' It is 'devoutly to be wished' that the *warnings* text: 'Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' Let faithful ministers faithfully declare this part of the 'whole counsel of God,' and these semi-barbarian notices will soon be banished from the columns of papers which almost spontaneously consume by their burning professions of liberty and equal rights.

We will repeat the call:—'Faithful ministers' are wanted, wherever men are held in involuntary bondage for the lust of gain.—*Genius of Tem.*

EFFECTS OF SLAVERY UPON THE WHITE POPULATION.

The following is an extract from the speech of Mr. T. Marshall of Fauquier county, in the Legislature of Virginia at the last session:

'Slavery is ruinous to the whites—retards improvement—roots out industrious population, banishes the yeomanry of the country—deprives the spinner, the weaver, the smith, the shoemaker, the carpenter of employment and support. This evil admits of no remedy—it is increasing, and will continue to increase, until the whole country will be inundated by one black wave, covering its whole extent, with a few white faces here and there floating on the surface. The master has no capital but what is vested in human flesh—the father, instead of being richer for his sons, is at a loss how to provide for them—there is no diversity of occupations, no incentive to enterprise. Labor of every species is disreputable, because performed mostly by slaves. Our towns are stationary, our villages almost every where declining—and the general aspect of the country marks the curse of a wasteful, idle, reckless population who have no interest in the soil, and care not how much it is impoverished. Public improvements are neglected, and the entire continent does not present a region for which nature has done so much, and are so little. If cultivated by free labor, the soil of Virginia is capable of sustaining a vast population, among whom labor would be honorable, and where 'the busy hum of men' would tell that all were happy and all were rights.'

Being sensible that all great and public undertakings are best carried into effect by the united efforts of individuals; and as man, above all creatures, appears formed by his Creator for society, and for the help and protection of his fellow-man, and also for the promotion of peace and righteousness in the world:—whereas the present is a time when justice and equity have in a pre-eminence fallen to the earth, which groans for the violence, iniquities and oppression with which it is filled; and as 'Slavery' stands at the greatest distance from that love which is the fulfilling of God's law, and being an evil existing among us of such a nature as requires our united exertion in breaking every yoke and letting the oppressed go free!—Therefore, we, the undersigned, being sensible that the purchase and consumption of the productions of slave labor are the greatest support to the existence of slavery, will endeavor to do the best that circumstances will admit, in renouncing the productions of slavery from our use; and also that we will endeavor, by all other means agreeable with law and gospel, to effect the abolition of slavery, and also to inform and correct public opinion on this important subject as truth may open the way.

Resolved, That this Society adopt the Boston Liberator as its official organ, and that we use our utmost influence to extend its circulation.

Resolved, That the funds of this Society be appropriated to the purpose of procuring any anti-slavery publications within its limits, and circulating the same.

Resolved, That this Society procure and circulate all possible information with regard to free goods.

Resolved, That we gratefully accept any advice which the publishers of the Liberator may favor us with.

Resolved, That this Society admit any member or members who may feel the necessity of joining.

Resolved, That this Society meet the first sec-

ond day eve, in every month, when each member contribute the stipulated sum.

Providence, 7th mo. 3, 1832.

— By a lady of color.

For the Liberator.

CAUSE FOR ENCOURAGEMENT.

Composed upon hearing the Editor's account

of the late Convention in Philadelphia.

O, who can be disengaged from persevering in the paths of virtue, and in the ways of well-doing? Where is the soul amongst us that is not fired with a holy ambition? Has not every one a wish to ex-

LADIES' DEPARTMENT.

— Am I not a Woman and a Sister?



FEMALE ANTI-SLAVERY SOCIETY.

Two capital errors have extensively prevailed, greatly to the detriment of the cause of abolition.

The first is, a proneness on the part of the advocates of immediate and universal emancipation to overlook or deprecate the influence of woman in the promotion of this cause; and the other is, a similar disposition on the part of the females in our land to undervalue their own power, or through a misconception of duty, to excuse themselves from engaging in the enterprise. These errors, we repeat, are capital, and should no longer be suffered to prevail. The cause of bleeding humanity is always, legitimately, the cause of woman. Without her powerful assistance, its progress must be slow, difficult, imperfect.

A million females, in this country, are recognized and held as property—liable to be sold or used for the gratification of the lust or avarice or convenience of unprincipled speculators—without the least protection for their chastity—cruelly scourged for the most trifling offences—and subjected to unseemly and merciless tasks, to severe privations, and to brutal ignorance! Have these no claims upon the sympathies—prayers—charities—exertions of our white countrywomen?

— Think of the frantic mother, Lamenting for her child, Till falling lashes smother Her cries of anguish wild! Shall we behold, unheeding, Life's holiest feelings crushed? When woman's heart is bleeding, Shall woman's voice be hushed?

It is our privilege, to-day, to record in our columns an account of the formation of the first 'Female Anti-Slavery Society' in New-England. We trust it is the forerunner of a multitude of similar associations, not only in this but in every other part of our country. From the character and devotion to the cause of those who have



For the Liberator.

A CONVERSATION

Between a little mulatto slave and Charles his young master.

Henry. Thy father, Charles, is going to sell my mother.

Charles. I do not believe it.

H. He said so yesterday; and last week he sold

Aelia's father, and why not sell my mother?

C. Her father was stern and ugly; but your mother—O, how kind she is! How often hath she

fanned me when in heat, and led me in the pleasant shade, and held me when tired and when sick. He

will not sell my mother.

H. Ask him, Charles, and he may not. Alas for me when I shall be left without her aid. No one will care for me as she doth care.

C. I should love you, and we would play together in the little brook, and you should build the dam.

H. But what should I do without mother in the night, and on those days we could not play? Your father never calls my name so sweetly as he does your own, nor does he lay his hand so gently on my head and call me sweet Henry, pressing his lips upon my cheek. Oh no! I cannot live without my mother. Charles, why does not your father love me as he does you? Is not my voice as sweet, and do I not mind as well?

C. Why, your mother is a slave, and you are not my brother.

H. When playing by the brook, I saw my face reflected, and, excepting the dark shade, it looked like thine. And thine is like thy father's. Why can he not love me?

C. There is likeness among all men—that is not the foundation of love.

H. I have heard my mother say that there was a reason when your father loved her, and that is the reason I so nearly resemble you. Will he not sell me next?

C. I will tell my father what you have said. I know you will not lose your mother, nor I my servant Henry.

Z.

BOSTON

SATURDAY, JULY 14, 1832.

NOTICE.

The African Freehold Society, and their associates, will celebrate the Abolition of Slavery on NUNDAY, 16th inst. and not on the 14th, as stated in the papers of Saturday last. An Address will be delivered by W.M. LLOYD GARRISON, to commence at 12 o'clock, noon, at the African Baptist Church, in Belknap street, after which a collection will be taken.

PETER SMITH,
PRIMUS HALL,
THOMAS DALTON,
THOMAS SAMPSON, Committee.

July 14.

Rev. Wm. Aves will preach TO-MORROW, in Franklin Hall, No. 16, Franklin Street, at 3 o'clock, P. M. upon the purity of the gospel; at half past 7 in the evening, upon the judgment of the great day.

We have concluded to defer our strictures upon the Rev. Mr. Danforth's 4th of July discourse, for the present. Having received, from several friends, a very full report of the same, taken down at the time of its delivery, we intend to prepare a reply, and deliver it publicly in this city, in a few weeks. Due notice will be given of the time and place of the meeting.

Our agents and subscribers will signify to us by remitting to us our dues as soon as practicable. Those who have been prompt in their payment will accept our thanks.

Having no room, this week, we may perchance amuse ourselves and our readers with the communication of 'A. S.' hereafter. Correspondents must study brevity.

TERMINATION OF THE DEBATE AT FRANKLIN HALL.

In consequence of an intimation given from the pulpit by the Rev. Mr. Danforth, Agent of the Colonization Society, in his first address on that subject in Boston, which was to this effect—'Let objections (to the Colonization Society) be brought forward, and they shall be answered'—a solemn appeal was published in the Liberator of the 16th ultimo, signed by the President and Secretary of the New-England Anti-Slavery Society, inviting the agents, members and friends of the Colonization Society to a public discussion of the principles and practical operations of that institution, at Franklin Hall, every Monday evening. We extract the following paragraph from the appeal:

'We ask the public mind, we ask Patriots,

Philanthropists, and Christians, to make a solemn pause, and to reconsider the subject of African colonization.

If the American Colonization Society be built upon that basis of virtue and philanthropy, which it professes, it will rejoice, that its cause, its motives and its operations are about to be made a subject of public inquiry. But if,

on the contrary, the Agents of that Society have been preaching one doctrine and holding up one

motive in the free States, and one directly oppo-

site in the slave States, in order to touch the feelings and the interest of those whom they address-

ed, and thus to obtain money to enable them to

carry on an unholy crusade against one sixth part of the people of this boasted land of freedom and equal rights, then they will raise the cry of fanaticism against us, or assuming a more dignified aspect will wrap themselves up in the popularity they have so successfully established, and decline a discussion with us.'

Accordingly, the hall was opened four weeks successively, at the expense of the Anti-Slavery Society, a notice was published in several newspapers, and handbills issued to insure a general knowledge of the meeting. The following resolution was discussed on the first evening:

Resolved, That the Colonization Society seeks to remove the colored population from the United States by force, if it cannot be accomplished in any other way.

On the second evening, this resolution was, on motion of Mr. Isaac Orr, of Washington city, laid on the table, and the following, proposed by Arnold Buffum, was substituted:

Resolved, That the measures of the Colonization Societies, in their nature and consequences, have a direct tendency to retard the abolition of slavery, and prevent the elevation and improvement of the people of color in the United States.

This resolution was sustained with great ability by the mover, who was replied to by Mr. Orr, (formerly an agent of the Colonization Society,) in remarks which, for incoherence of logic, nothingness of purpose, recklessness of assertion, repetition of egotism, grossness of insult, pertinacity of error, and utter disregard of consistency, have rarely been equalled. A discourse on astronomy would have been quite as much to the purpose. He conceded—retracted—was here, there, every where, and no where. Sometimes the Colonization Society was only 'the organized Board at Washington'—again it was the great body of its supporters in various parts of the country. He admitted, however, that the tendency of its measures was to increase the value of the slaves and prevent the instruction of the free people of color in this country; but these he styled 'collateral evils'!!! What the direct benefits were, he did not inform us. He was answered with great effect, by several gentlemen.

At the last meeting, (which, notwithstanding the inclemency of the weather, was very fully attended,) Mr. Orr was absent, and no person ventured to rise in opposition to the resolution. After a desultory and protracted discussion, it being evident that the friends of the Colonization Society were either afraid to defend their cause, conscious of its rottenness, or determined to maintain a studied silence, it was moved that, the charges against the Society having been incontestably substantiated by its own witnesses, the resolution be adopted—and it was accordingly adopted by a unanimous vote. The meeting was then adjourned, *sine die*.

*W*e are authorised by the New-England Anti-Slavery Society to state, that the Hall will be re-opened and the debate renewed, as soon as any advocates of the Colonization Society will pledge themselves to appear in its defence.

PURCHASE OF SLAVES.

Our well-tried and worthy conductor LUNDY, in his last number of the Genius of Universal Emancipation, complains of us in the following style, for having stated some time ago in the Liberator that we were surprised and sorry to see an article from his pen, supporting a proposition to purchase the slaves in our country.

Emancipation by Purchase.—The editor of the Genius of Universal Emancipation is not only 'sorry and surprised,' but also a little indignant, at the remarks of his friend Garrison, (in his paper of March 3d, 1832,) relative to the purchase of slaves for emancipation. Had he copied the article, upon which he comments so unmercifully, all would have been fair. As he did not do this, his readers are left to draw the most unfavorable conclusions, when, in fact, neither he nor they have the least cause for it. The article in question was inserted in the Genius of Universal Emancipation, for January, 1832, under the head of 'The Surplus Revenue.' The editor of the Liberator is now requested to copy it, *exactly as it stands in the Genius*,—with just such comments as he then may please to make. But he must be careful in what he says. Our tight-bark has weathered too many storms to be blown ashore easily. The Genius of Universal Emancipation has NEVER advocated the proposition for 'buying the slaves,' in the sense in which the Liberator here presents the subject. It could not be done without the most palpable inconsistency—the most glaring dereliction of principle.

We cheerfully comply with his request to copy the article under consideration, *exactly as it stands in the Genius*. Here it is:

THE SURPLUS REVENUE.

From the Report of the Secretary of the Treasury, it appears that, on the 2d of January next the whole

debt of the United States will amount to but twenty four millions of dollars. With the facilities at command, the government may extinguish this debt in the course of a few months; and it is more than probable that it will be done. A question hence arises:

'What disposition should be made of the surplus revenue, after that period?'

The revenue, for the year 1832, is estimated at \$30,100,000—the expenditures for the same year, it is supposed, will not much exceed \$13,365,202, for all objects exclusive of the public debt. Thus it will be perceived that when this debt shall be liquidated, a considerable reduction must be made in the annual revenue, or a large sum will accumulate in the treasury, if no new appropriation be made.

Some of our contemporaries have suggested various plans for employing or reducing the surplus here

anticipated. The following paragraph, from the N. Y. American, presents an interesting view of the subject. Speaking of the proposition of the Secretary of the Treasury, to sell the public lands to the States in which they are respectively located, and distribute the proceeds among the several States of the Union, the editor observes:—

'There is an appropriation of these public lands we would greatly prefer to that suggested by Mr. McLane. It is that proposed by Mr. Rufus King in the latest act of his Senatorial career. Faithful to the last to those principles which, at the outset of his political life, led him to mark his desire for the extinction of slavery in this Republic, by urging successful

the adoption of that clause in the ordinance for

the government of the Northwestern territory, which inhibited slavery there, he submitted a resolution,

that the proceeds of the public lands, after the extin-

guishment of the debt—should be applied to the pur-

chase, with the consent of the States wherein

they might be owned, of slaves, and to their trans-

portation out of the United States. At that time the proposition was, by southern men, treated—incredi-

ble as already it appears—mad and monstrous as

hereafter it will more strikingly appear—as a fire-

brand; and we of the free States, who suffer not

from the curse and crime of slavery, but who, in zealous

friendship and affection for our less fortunate fel-

lows citizens of the slave States, were willing to give

up all our share of a common treasure in order to en-

able them at their own time and in their own way

—but mainly at our cost—to rid themselves without

too great a sacrifice, of what constitutes their weak-

ness, their poverty and their shame,—we were treated

as fanatics and incendiaries!—Yet this proposi-

tion would we gladly see renewed; and the time

having arrived when the debt is provided for, we

would say to the slave States, take the whole pro-

ceeds of the public domain, parcel it out in your own

way, by your own commissioners, among yourselves,

on the sole condition that in a stipulated period

—be it longer or be it shorter, but irrevocably stipu-

lated—slavery shall no longer exist the symmet-

ry which contradicts the principles of our glorious Repub-

lic.'

Next the cause of the free blacks was ad-

vised. It ill becomes us, we were told, to con-

demn our brethren of the South for holding a

portion of mankind in bondage—an evil entailed

upon them in part by New England and Old Eng-

land, as both were engaged in the slave trade,

while we refused to the free blacks all the rights

of freemen. It is true, they vote, but are they

freemen? Are they voted for? Do they hold

office? Are they admitted on equal terms into

our free schools, and into our churches?

His remarks coincide with those which follow,

taken from our address delivered on the same day:

'With what face can we, who are persecuting

our colored brethren here, assail southern oppres-

sors? If we are unwilling to do justly by them,

how shall we plead for justice toward the slaves?

If we refuse to educate their children, and leave

them in their degradation, how shall we dare ar-

aign the people of the south for keeping their

slaves in a similarly ignorant condition? Before

New-England can go forward boldly and efficient-

ly in the cause of emancipation, she must elevate

her colored population, and rank them with the

rest of her children. Reform, not partial but en-

tire—not in the letter but the spirit—must first

commence at home.'

W—An Address on Slavery, in behalf and at the request of the New-England Anti-Slavery Society, was delivered in the Town Hall, Charlestown, on the 4th of July, by W. M. SNELLING, Esq. of Boston—and another in Salem, by Mr. OLIVER JOHNSON, who was clothed with the same authority. We had not the pleasure of hearing these addresses; but we understand they were distinguished for acuteness of perception, sound argument, uncompromising justice, and excellence of composition. The duty of immediately abolishing the system of slavery was successfully enforced, and the pernicious character of the American Colonization Society portrayed in a striking light.

NOTICE.

W—The 'Boston Minors' Exhibition Society, respectfully inform their friends and the public, that their 5th exhibition, in course, will take place on THURSDAY EVENING, July 19th, at the meeting-house in Belknap-street. Performance to commence at half past 7 o'clock precisely.

Punctual attendance is requested, in order to prevent delay and disturbance. A collection will be taken to defray expenses.

WILLIAM C. NELL, Managers.

July 14, 1832.

We learn, by the Portland papers, that an ad-

dress was delivered in that town, on the 4th of

July, by John Neal, Esq. which contained many

good, and some peculiarly erratic observations.

Mr. Neal is a republican to the back-bone. He

strenuously contends for the extension of the elec-

tive franchise to the ladies, and would have them

choose and be chosen to office. He did not for-

LITERARY.

[For the Liberator.]

LINES ADDRESSED TO AN INFANT SLAVE.

What seal is on thee, child, that man should doom
Thy free limbs to the fetter? thou whose step
Scarce rings upon the vestibule of life?
To whom the power of speech is not yet given,
That thou mightst plead with all the eloquence
Of a wronged spirit for its wrested rights.
Mute and unconscious innocent! thine eye
Lifts up a bright and undimmed glance to Heaven—
Not so thy mother's; bitter tears have rushed
From their overflowing fount; and thoughts of wrong,
Slumbering for years, have wakened now, and prayers
Have broken forth from her aghed soul to God,
Who heeds the sorrowful. And did His voice,
Which wakened thee to life and consciousness,
Say to thy fellow man,—This is a slave?
If not, where is the grant that speaks thee His—
His, when a soaring mind to thee is given—
Is it for feeble man to throw the chain
On an undying spirit?

Would he turn
To the poor authors of thy being now,
Urging their former wrongs a plea for thine?
True, these have a voice, and one whose tone
Will not be stilled in the last fearful day;
A voice that goes not forth upon the air
Returning void. Let the oppressor pause
In fearfulness to stain his hand afresh
With innocent blood; let him not add
To the dread burden of that guilt which now
Would crush him to the earth. Yet may it be
That one who lifts his brow to Heaven, should dare,
While calling on his God, to throw the chain
Upon a helpless innocent? I pause,
And look on thy oppressor, as he walks
O'er the green sod with all a freeman's pride;
And when a distant nation's wrongs are breathed,
Though 'tis so light, I see the eloquent tear
Half quenched in the bright flashing of his eye,
And could admire,—but a soft tone now thrills
Upon my ear—is it thy voice, wronged child?
I see him bow in prayer, then turn away
Awestruck and trembling. Must thy future life
Be made a heritage of tears? thy mind
Wear the foul impress of the galling chain?
And shall the bitter blight of slavery
Mar the fair blossoming of thy embryo powers,
All thy warm human feelings in their spring
Be chilled by harsh unkindness? all the quick
And buoyant glee of childhood be repressed,
Till every hope and every thought is bowed
To thy condition—till the fetter wears
A trace upon thy spirit? And shall he,
Who thus hath dared to cast a chain on limbs
Bearing the impress of God's forming hand,
Escape his sleepless eye? shall he who pour'd
The poisoned draught of slavery in the fount
Of warm affection; till the mother's heart
Sickened to see her son, till all the keen
And holy feelings, whose thrice delicate chords
The ordering hand of God had twined around
The loved one for a blessing, were to her
A fount of bitterness, and life became
But lingering wretchedness—shall he escape?
Shall he, when after years have sealed thee, child,
In thought a slave—shall he who bawd thy mind,
Marring the precious jewel of its sense,
Scarf at the casket his own hand has spoiled;
And then when death approaches, calmly draw
The curtains round his couch, and pass away
In peace to other worlds? Oh! tell me now,
In that dark valley shall man be his staff?
Will impotent excuses for such wrong
Avail before the impartial Judge of all?
Will not the cry of innocence rise up
Before the throne of Heaven?

Injured child!
There is a voice in thy deep wrongs to rouse
The sleeping energy of age—wake up
His deadened nerves to action: not a tear
Shall ever for thy cause be shed in vain.
Slumber bath past, manhood hath nobly flung
His strength into thy cause, and woman's heart
Shall mourn her feeble arm has little power
To stay the tide of wrong, yet seeking help
From the Most High will not essay in vain.
And even childhood's voice shall plead thy cause,
With the appalling eloquence of right.
Thy wrongs are not forever—I can see
A brighter day, nor distant for thy race—
The deep and passionate dream of my young heart
Will change to truth.

And this were happiness,
Though I should be like him who on the verge
Of distant mountains sees the dawning day,
But lives not till its glory is revealed—
Or like to one, who, binding in the field,
All whitened for the harvest, the full ears,
Lets fall th' unfinished sheaf, and scatters down
Before the reapers gather in their store,
Blesses the work and leaves it.

L. II.

ON THE DEATH OF DR SAMUEL MARSHALL. 1771.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE.

Through thickest glooms look back, importunate shade,
On that confusion which thy death has made;
Or from Olympus' height look down, and see
A town involved in grief bereft of thee.
Thy Lucy sees thee mingle with the dead,
And rends the graceful tresses from her head,
Wild in her woe, with grief unknown oppress,
Sigh follows sigh deep heaving from her breast.

Too quickly fled, ah! thy wife art thou gone?
Ah! lost forever to thy wife and son!
The hapless child, thine only hope and heir,
Clings round his mother's neck, and weeps his sorrows
there.

The loss of thee on Tyler's soul returns,
And Boston for her dear physician mourns.

When sickness called for Marshall's healing hand,
With what compassion did his soul expand!
In him we found the father and the friend;
In life how loved! how honored in his end!

And must not then our Esculapius stay
To bring his lingering infant into day?
The babe unborn in the dark womb is tost,
And seems in anguish for its father lost.

Gone is Apollo from his house of earth,
But leaves the sweet memorials of his worth:
The common parent whom we all deplore,
From yonder world unseen must come no more;
Yet 'midst our woes immortal hopes attend
The spouse, the sire, the universal friend.

What is Life?
'Tis not to stalk about, and draw fresh air
From time to time, or gaze upon the sun—
'Tis to be FREE!

ADDISON.

MISCELLANEOUS.

From the Genius of Temperance.

THE GRUMBLERS.

I wish they were less: Come famine, come
war, come pestilence, come death—the great nation
of Grumblers are never diminished. Should
one die, it comes to pass, as in the case of the
death of one of the old woman's 'earnings,'
which lurk in bed-posts by day, and depredate
on the human body by night—should one die, twenty
will come to his funeral. The Grumblers are
a numerous race: There are your fresh-water
Grumblers and your salt-water Grumblers—your
fair weather Grumblers and your foul weather
Grumblers—your daily Grumblers and your
periodical Grumblers—your political Grumblers
and your anti-political Grumblers—but of all the
Grumblers that ever grumbled his way through
this grumbling world, your everlasting Grumblers
are the most unendurable. Whosoever
has got one of these for a wife, farewell to his
peace and comfort. Early in the morning she
begins (if she be a farmer's wife) with, 'O dear! It
seems as if the fire never would burn. Husband,
I wish you would get some dry wood—so
much wet weather every thing is soaked, through
and through. When will the wood-house be
made? Other people have wood-houses to keep
their wood dry. We never can have nothing.
Joe! Get the bellows! They aint good for nothing,
now you've got 'em! If we can't have a
new pair I'll give up! And if we should have
a new pair, the children will spoil them in a week!
They're the mischievous critters I ever see! There!
the can has been in the buttery all night,
and done a sight of mischief, I'll warrant! Yes,
there's one plate dashed into a thousand pieces—
I thought so! Every thing will be destroyed!
Thus the day begins, and that man is to be pitted
who lives to see the end of it. If she be a citizen's
wife, the language is a little more refined,
but it means the same thing. Here is a sample:
'My dear husband, we must live in better style
—I'm quite ashamed of our carpets—our rooms
are altogether too small.' 'We cannot afford it,'
replies the husband. 'My dear, I must, I say I
must live in better style. Other people can have
their carriages, while we have to trudge along on
foot. I should like to go out this morning, but
the street is so dusty—it is always so when I go
into the streets. I wish we could have better
weather. One day I am dying of the heat, and
the next day of the cold—on the third day rain
keeps me in, and on the fourth I am dead with
the influenza.' (Don't be alarmed, reader; al-
though she is in death oft, I never knew a thor-
ough-going Grumbler to die, in reality.) Thus
the world goes with her, and her afflicted husband.
There, says one of your female readers, 'any
body might know that a man wrote that. He
talks as if no body ever grumbled but women.
I dare say he is one of those who, when he would
introduce a vulgar or foolish remark into his con-
versation, would preface it by, "as the old woman
said." I don't believe that the old woman
ever said more foolish things than the old man.
Nor do I believe that young women are worse
than young men, notwithstanding certain un-
gentle authors choose to speak of almost every vice
and bad passion, under a feminine personification.
And what was the most unjust and unmanly of
all, I saw, the other day, in a newspaper (not the
Genius). Intemperance, the monster, addressed
as a woman! 'Intemperance, she—any fool
ought to know better than to write thus. It is a
vice of their own—our sex are almost entirely
free from it. It is too bad.'

Stop! stop! madam; or you will be in danger
of being set down as a Grumbler yourself—
one of that interesting class denominated *sensitiae Grumblers*. I was about to speak of grum-
bling men, just at the moment you interrupted me.
Would you hear a grumbling farmer? Hark!
The poor farmer has a hard time on't. The
trader can sit down behind his counter, and make
his fortune in a few years, while I am obliged to
labor and labor and labor for a morsel of bread.
Why were things thus ordered? Oh, I shan't
have half a crop this year. In the first place, the
birds, and my neighbors' hens, scratched up all
my corn; and then, the floods of rain (I never
knew so much rain) drowned it all—and now
the drought has destroyed the rest. I have half a
mind to take my scythe and cut down the whole
field. *O the taxes! the taxes!* It takes all
the money I can get to pay my taxes. I'll sell,
and move into the new countries.'

There is one other man whom I would not
pass by, though he scarce deserves a notice. I
mean the Temperance Grumbler. Messrs. Editors,
you are well acquainted with his note:

'I am a staunch friend of Temperance, but I
cannot approve of the measures of Temperance
folks. They are unwise. They begin at the
wrong end. They create ill blood. Things ought
not to be. Some wish to dry up the great
ocean first, and others would begin with the
streams. Some begin with distilleries, some
with dram-shops—but they are all wrong. They
do not go the right way to work.'

Have you heard enough of this fellow? I will
tell you how to stop his mouth. Ask him to
point out a better way, and do something.
Ay, there you have him—do something! That's
the quietus for a Temperance Grumbler.

Setting aside this last class, I would ask the
rest a few serious questions:

Who causes the rain to descend and who with-
holds? Who has made your situation in life to
differ from that of others? Who controls the
elements? Who sends diseases? Who orders
all events? When you complain about the
weather, against whom is your complaint direct-
ed?—When you complain of your hard lot, upon
whom do you charge the blame?

Listen to me, all ye Grumblers, high and low,
rich and poor—never grumble again until you
first settle this question: 'To whom, and against
whom, are you about to complain? When you
have answered this question candidly, understand-
ingly, in view of the hand which sustains the
universe, and guides the humble and the pure in
heart—if you will then complain, I cannot help
it.'

S. D.

SELF-TAUGHT MEN.

They possess some peculiar advantages over
all other classes of men. They have confidence
in their own power. Whatever of character they
possess has been tried in the school of severe dis-
cipline. They have breasted the billows, in a
great measure, alone. Others have had their
doubts resolved by teachers; in the final resort,
they have depended on foreign and auxiliary aid;
their own powers have been tasked for a while,
but the last weight has been lifted up by the
shoulders of others; a clearer eye has penetrated
the dark cloud for them. It is sometimes the fact
that the individual who has been taught by others,
has more confidence in the opinion of every
one else than in his own. As a direct conse-
quence, he is wavering, timid, pliable. His char-
acter is not compacted and assimilated, but yield-

ing and capricious; his usefulness is, of course,
greatly diminished. But the men of whom I
speak have measured their powers. They have
depended very little on extraneous aid.

Another attribute of this class of individuals is
independence of purpose. They are accustomed
to form opinions according to the decision of their
own judgments. They are like that description
of lawyers, who have deeply studied the elemen-
tary principles of their profession, who have fol-
lowed out these principles into all their ramifications,
and who come to conclusions which are, in
a great measure, irrespective of particular facts—
facts which may coincide, or may not, with an
original principle. Such lawyers are independ-
ent, in a great degree, of precedents, or of the
opinions of courts. By severe thought, and well
directed study, they have formed an independent
habit of judgment. Such is the fact with those
individuals who have been self-instructed. They
may err in opinion, and their purposes may be
formed on insufficient grounds, but they are not
accustomed to bow to human authority, nor yield
their free agency at the call of party or sect.

Many of this class have, moreover, an invincible
perseverance. The resoluteness with which they
resolve, has a counterpart in the untiring execution
of their schemes. Difficulties only excite a
more ardent desire to overcome them; defeat a-
wakes new courage; affliction nourishes hope;
disappointment is the parent and precursor of
success. A resolution so strong is sometimes
formed, that it seems to enter into the nature of
the soul itself. It swallows up the whole man,
and produces a firmness of determination, an iron
obstinacy of pursuit, which nothing but death can
break down.

ANSWERS OF THE DEAF AND DUMB.

The following are the extraordinary answers to
questions proposed to some of the elder pupils of the
Deaf and Dumb Institution of Paris, at a
late examination:

What is eternity?
It has neither birth, death, youth, infancy, nor
old age. It is to-day, without either yesterday
or to-morrow; the circular day without suc-
cession, the non-age.

What is difficulty?
A possibility with an obstacle.

What is ingenuousness?
Ingenuousness is being natural, frank, and
candid, without cunning or disguise, and free from
subterfuge in word or action. Peasants and
country people are generally simple, because their
mind is not cultivated; children and youths of
good family, who have been well educated, are
ingenuous, because their hearts are not corrupt.

*What do you understand by idea, thought,
judgment, reasoning and method?*
Idea is the result of attention, and paints the
object to the mind: thought unites two or more
ideas in comparison: judgment decides upon
their value: reasoning connects these compari-
sons and judgments, deduces one from the other;
and method is the art of doing any thing according
to rule.

What is grace?
Grace is something divine diffused over the
whole body, and apparent in motion and gesture.

Grace is a gift—favor.

Grace is the aid of divine inspiration.

What is modesty?
Modesty, the most interesting of virtues, colors
the brow of an honest man, or that of a young
girl, with a delightful carnation. It is a legitimate
antipathy, evinced by an amiable blush, at
the sight of any thing repugnant to virtue.

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girl, with a delightful carnation. It is a legitimate
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the sight of any thing repugnant to virtue.

*What is the difference between a handsome
woman and a pretty one?*

A handsome woman has a powerful charm
which excites our admiration. She strikes us by
the noble and regular proportions of her body,
and by the roses and lilies of her complexion. A
pretty woman pleases and interests us by the
delicacy of her features and the grace of her manners.
She is like a jewel which we love more
than we admire. A handsome woman is hand-
some only in one way; a pretty one is pretty in
a thousand.

*What is the difference between fine and mag-
nificent?*

For works of art or productions of the mind to
be fine, they must have regularity, a noble sim-
plicity and grandeur; but magnificence adds to
them an extraordinary splendor arising from an
assemblage of perfections and proportions, which
we cannot help admiring. A union of the fine
and the magnificent produces the sublime,
which elevates, ravishes, and transports us. The
sublime is always natural.

What is happiness?

To taste of the enjoyments, is only pleasure.
Happiness is the peace of conscience.

FIFTH CENSUS.

We are indebted to the Hon. Mr. Choate for a
copy of the 'Abstract of the Returns of the fifth
Census, showing the number of Free People, the
number of Slaves, the Federal or Representative
number; and the aggregate of each County of
each State of the United States—prepared from
the corrected returns of the Secretary of State to
Congress, by the Clerk of the House of Repre-
sentatives.' In looking over this interesting docu-
ment, we were particularly struck with the fact,
that there are precisely the same number of
Representatives of Negro Slaves in Congress,
that all the freemen of Maine, New Hampshire,
and Massachusetts, are entitled to send! The
following are the States which are entitled to
Slave Representatives:

States.	Whole No. Reps.	No. Slave Reps.	No. Free Reps.
Maryland,	8	1	7
Virginia,	21	6	15
North Carolina,	13	3	10
South Carolina,	9	4	6
Georgia,	9	3	5
Kentucky,	13	3	10
Tennessee,	13	2	11
Louisiana,	3	1	2
Mississippi,	2	1	1
Alabama,	5	1	4
	96	25	71

Thus it appears, that while all the freemen
of New England are entitled to send but thirty-
eight Representatives into Congress, the Negro
Slaves of the South and West are represented by
twenty-five members! Sixteen of this number
at least,